اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah – 62 Al-Jumuah (The Friday Congregation)

سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ١

(62:1) All that is in the heavens and all that is in the earth extols the glory of Allah, the Sovereign, the Holy, the All-Mighty, the All-Wise. (1)

(1) For explanation, see (E.Ns 1, 2 of Surah Al-Hadid), and (E.Ns 36, 37, 41 of Surah Al-Hashr). This introduction bears a deep relevance to the theme that follows. In spite of the fact that the Jews of Arabia were witnessing clear signs of Prophethood in the person of the Prophet (peace be upon him) and his high character and works and in spite of the clear good news given by the Prophet Moses (peace be upon him) in the Torah, which only applied to him, they were denying him only because they did not want to acknowledge the prophethood of a person who did not belong to their own community and race. They openly proclaimed that they would believe only in that which had come to them, and would not accept any teaching, which came through a non-Israelite prophet, even if it was from God. For this attitude in the following verses they have been reproved. Hence the reason for beginning the discourse with the introductory sentence. First, it says that everything in the universe is glorifying Allah; that is, the entire universe testifies that Allah is free from all those faults and weaknesses because of which the Jews have formed the concept of their racial superiority. He is not related to anyone. He has nothing to do with favoritism. He treats all His creatures with equal justice, mercy and care. No particular race and nation is His favorite so that He may be bound to bless it whatever it may do. And He is not prejudiced against any race or nation so that He may deprive it of His bounties even if it possesses all the good qualities. Then, it says that He is the Sovereign; that is, no worldly

power can restrict His authority and powers, as if to say: You, O Jews, are His servants and subjects. It is not for you to decide whom He should appoint His Messenger, and whom He should not, for your guidance. Then, it says that He is Holy; that is, He is far exalted and glorified that His judgments may be mistaken. Human judgments may have mistakes but His decrees are perfect. In the end, two more attributes of Allah have been mentioned. That He is All-Mighty, i.e. none can fight Him and win and that He is All-Wise, i.e. whatever He does, it is always the very demand of wisdom, and His plans and designs are so well planned that none in the world can hinder and frustrate them.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

(62:2) He it is Who has sent to the gentiles a Messenger from among themselves, (2) one who rehearses to them His verses, purifies their lives, and imparts to them the Book and the Wisdom (3) although before that they were in utter error; (4)

(2) Here the word ummi (gentile) has been used as a Jewish term and there is a subtlety in it. The verse means: The All-Mighty and All-Wise Allah has raised a Messenger (peace be upon him) among the Arabs whom the Jews contemptuously consider the gentiles and much below themselves, The Messenger (peace be upon him) has not risen of his own wish and will, but has been raised by Him Who is the Sovereign of the universe, Who is All-Mighty and All-Wise, Whose power can be resisted and opposed only to one’s own loss and peril.

One should know that the word ummi has occurred in the Quran at several places but in different meanings at different places. At one place it has been used for the people who do not possess any revealed scripture, which they may he following, as in (Surah Ale-Imran, Ayat 20), where it has been said: Ask those who possess the Book and those who do not possess (ummis); Have you accepted Islam. Here, the ummis imply the Arab polytheists, and they have been regarded as a separate class from the followers of the Book, i.e. the Jews and the Christians. At another

place, it has been used for the illiterate people among the Jews and Christians, who are ignorant of the Book of Allah, as in(Surah Al-Baqarah, Ayat 78): Among the Jews there are some illiterate people (ummis) who have no knowledge of the Book but are guided by mere conjecture and guesswork. At still another place, this word has been used purely as a Jewish term, which implies all the non-Jewish people, as in (Surah Ale-Imran, Ayat 75) (The actual cause of this dishonesty of theirs is that they say): We are not to be called to account for out behavior towards the non-Jews (ummis). This third meaning of ummi is implied in the verse under discussion. It is a synonym of the Hebrew word goyim, which has been translated gentiles in the English Bible and implies all the non-Jewish or the non-Israelite people of the world.

But the real significance of this Jewish term cannot be understood only by this explanation of it. The Hebrew word goyim originally was used only in the meaning of a nation, but gradually the Jews reserved it first for the nation other then themselves, then they gave it the special meaning that all the nations other than the Jews were un-civilized, irreligious, unclean and contemptible; so much so that in its connotations of hatred and contempt this word even surpassed the Greek term barbarian which they used for all the non-Greeks. In rabbinical literature, goyim are such contemptible people, who cannot be considered human, who cannot be made companions in a journey, who cannot be saved even if one of them is drowning. The Jews believed that the Messiah of the future would destroy all the goyim and burn them to annihilation (For further explanation, see(E.N. 64 of Surah Ale-Imran).

(3) These characteristics of the Prophet (peace be upon him) have been mentioned at four places in the Quran and everywhere with a different object. These have been mentioned in (Surah Al-Baqarah, Ayat 29) to tell the Arabs that the mission of the Prophet, which they were regarding as a calamity and affliction for themselves, was indeed a great blessing for which the Prophets Abraham and Ishmael (peace be upon them) had been praying for their children. In (Surah Al-Baqarah, Ayat 151), these have been mentioned to exhort the Muslims to recognize the true worth of

the Prophet (peace be upon him) and to derive full benefit from the blessing which they had been granted in the form of his Apostleship. These have been reiterated in (Surah Ale-Imran, Ayat 164) to make the hypocrites and the people of weak faith realize what great favor Allah had done to them by raising His Messenger (peace be upon him) among them, and how foolish they were in not appreciating this. Now, here in this Surah these have been repeated for the fourth time with the object to tell the Jews: The mission that Muhammad (peace be upon him) is performing in front of you, is evidently the mission of a Messenger. He is reciting the revelations of Allah, the language, themes and style of which testify that these are indeed divine revelations. He is purifying and reforming the lives of the people, cleansing their morals and habits and dealings of every evil element, and adorning them with the finest moral qualities. This is the same task which all the Prophets before him have been performing. Then he does not rest content only with the recitation of the revelations, but he is making the people understand the real aim of the divine Book by word and deed and by the practical model of his life and imparting to them the wisdom and knowledge which none but the Prophets have imparted so far. This very character and way of life and practical model is the conspicuous characteristic of the Prophets by which they are recognized. Then how stubborn you are that you refuse to recognize and believe in the Messenger (peace be upon him) whose truth is manifestly proved by his wonderful works only because Allah has not raised him among you but among the people whom you call the ummis (gentiles).

(4) This is another proof of his prophethood, which has been presented to open eyes of the Jews. These people had been living in Arabia for centuries and no aspect of the religious, moral, social and cultural life of the Arabs was hidden from them. Referring to the state of their previous life it is being said: You are an eyewitness of the revolution that has taken place in the life of this nation within a few years under the guidance and leadership of Muhammad (peace be upon him). You are fully aware of the condition in which these people were involved before embracing Islam. You are also aware of their transformation afterwards, and

you are also witnessing the condition of those people of this very nation, who have not yet embraced Islam. Is the clear and manifest difference which even a blind man can perceive not enough to convince you that this revolution can be brought about by none but a Prophet.

وَّ اٰخَرِيۡنَ مِنۡهُمۡ لَمَّا يَلۡحَقُوۡا بِهِمۡ ؕ وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ ۳

(62:3) and (He has also) sent him to those others who have not yet joined them. (5) He is the Most Mighty, the Most Wise. (6)

(5) That is, the prophethood of Muhammad (peace be upon him) is not restricted only to the Arabs but is meant for other nations and races as well, who have not yet joined the believers, but are going to be born till the Last Day. The word minhum (of them) in the original can have two meanings:

(1) That those other people will be of the ummis i.e. the non-Israelite nations of the world.

(2) That they will be believers in Muhammad (peace be upon him), though they have not yet joined the believers, but will join them later on. Thus, this verse is one of those verses which explicitly state that the Message of the Prophet (peace be upon him) is meant for all mankind forever. The other places where this theme has occurred in the Quran are: (Surah Ale-Imran, Ayat 19); (Surah Al-Araf, Ayat 158); (Surah Al-Anbiya, Ayat 107); (Surah Al-Furqan, Ayat 1); (Surah Saba, Ayat 28). (For further explanation, see (E.N. 47 of Surah Saba).

(6) That is, it is a manifestation of Allah's own power and wisdom that among an un-civilized, un-lettered people He has raised a great Prophet (peace be upon him), whose teachings are so revolutionary and contain such eternal and universal principles as can provide a sound basis for the whole of mankind to be a single unified community, which can obtain guidance from those principles forever. An impostor, however hard he may have tried, could not have attained this position and rank. Not to speak of a backward people like the Arabs; even the most intelligent and talented man of the most advanced nation of the world cannot

have the power that he may revolutionize a nation so completely, and then give such comprehensive principles to the world that all mankind may follow it as one community and be able to run a universal and all-pervasive system of one way of life and one civilization forever. This is a miracle which has taken place only by Allah's power, and only Allah on the basis of His wisdom has chosen the person, the country and the nation for it.

ذٰلِكَ فَضۡلُ اللّٰهِ يُؤۡتِيۡهِ مَنۡ يَّشَآءُ ؕ وَاللّٰهُ ذُو الۡفَضۡلِ الۡعَظِيۡمِ ﴿۴﴾

(62:4) Such is Allah's favour: He bestows it on whomsoever He pleases. Allah is the Lord of abounding favour.

مَثَلُ الَّذِيۡنَ حُمِّلُوا التَّوۡرٰىةَ ثُمَّ لَمۡ يَحۡمِلُوۡهَا كَمَثَلِ الۡحِمَارِ يَحۡمِلُ اَسۡفَارًا ؕ بِئۡسَ مَثَلُ الۡقَوۡمِ الَّذِيۡنَ كَذَّبُوۡا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهۡدِى الۡقَوۡمَ الظّٰلِمِيۡنَ ﴿۵﴾

(62:5) The parable of those who were charged with the Torah and then they failed to live up to it [7] is that of a donkey [8] laden with books. Even more evil is the parable of the people who gave the lie to the Signs of Allah. [9] Allah does not direct such wrong-doers to the Right Way.

(7) This sentence has two meanings, a general meaning and a special meaning. The general meaning is that the people who were entrusted with the knowledge and practice of the Torah and with the responsibility of guiding the world according to it, neither understood this responsibility nor discharged it as they should have. The special meaning is being the bearers of the Torah these people should have been foremost to join hands with the Messenger (peace be upon him), good news about whose advent had been already given in the Torah, but, instead, they have been in the forefront to oppose him and have thus failed to fulfill the demand of the teaching of the Torah.

(8) That is, just as a donkey loaded with books does not know what it is loaded with, so are these people loaded with the Torah and they do not know what this Book was sent for and what are its demands.

(9) That is, they are even worst than a donkey, who is without sense and therefore is excusable. But these people have intelligence, they read and teach the Torah and are fully aware of its meaning. Yet they are turning away from its guidance and refusing willfully to acknowledge and believe in the Prophet (peace be upon him) who even according to the Torah teaches the truth. They are guilty not because of ignorance but because of denying Allah’s revelation deliberately.

قُلۡ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمۡتُمۡ أَنَّكُمۡ أَوۡلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ٦

(62:6) Tell them: “O you who have become Judaized, (10) if you arrogantly fancy that you are Allah's favorites (11) to the exclusion of all people, then wish for death, if you are truthful in your claim.” (12)

(10) This point is noteworthy. It has not been said: O Jews. But: O you who have became Jews, or who have adopted Judaism, the reason being that the way of life brought by the Prophet Moses (peace be upon him) and the Prophets after and before him, was Islam itself. None of those Prophets was a Jew, nor had Judaism been born in their time, but Judaism as such came into being much later. It is ascribed to the tribe which descended from Judah, the fourth son of the Prophet Jacob (peace be upon him). When after the Prophet Solomon (peace be upon him), his kingdom broke into two parts, this tribe became ruler over the state which came to be known as Judea. The other tribes of the Israelites established their separate state which became famous as Samaria. Then Assyria not only destroyed Samaria but also wiped out those Israelite tribes which had founded that state. After that only the decedents of Judah besides those of Benjamin remained. Who because of the predominance of the descendants of Judah, began to be called the Jews. Judaism is the name of the framework of the doctrines, customs, and religious rules and regulations which the priests, rabbis and learned men of this race prepared according to their own ideas, theories and trends for many centuries. This framework started being shaped in the 4th century B.C. and continued to develop till the 5th century A.D. It contains a very small element of the divine guidance brought by the Messengers of Allah, and even that element has been corrupted. That is why at many places in the Quran they have been addressed as alladhina hadu, O you who have become Jews. All of these were not the Israelites but there were among them also converts who had embraced Judaism. Whenever in the Quran the children of Israel have been addressed, the words are: O children of Israel, and where the followers of Judaism have been

addressed, the words are; alladhina hadu, O you who have become Jews.

(11) At several places in the Quran, their claim has been described in detail, as in (Surah Al-Baqarah, Ayat 111), they say: none shall enter Paradise unless he be a Jew. In(Surah Al-Baqarah, Ayat 80): The fire of Hell is not going to touch us, and even if it does at all, it will be only for a few days, and in (Surah Al-Maidah, Ayat 18): We are the sons of Allah and His beloved ones. Same such claims are also found in the books of the Jews themselves. The world at least knows that they regard themselves as the chosen people of God, and cherish the false notion that Cod has a special relationship with them, which is not shared by any other human group or class.

(12) This has been stated for the second time in the Quran, addressing the Jews. First, in (Surah Al-Baqarah, Ayats 94- 96), it was said, Say to them: If the abode of the Hereafter with Allah is exclusively reserved for you and not for the rest of mankind, then you should long for death, if you are sincere in your claim. Believe it that they will never wish for it, for (they are fully aware of) what they have sent before them for the Hereafter. And Allah knows well the mentality of the transgressors. You will find that of all mankind, they are the greediest for life; any they are even greedier than the idolaters. Each one of them longs to have a life of a thousand years, but a long life can by no means remove them away from the doom, for Allah is watching whatever they are doing. Now the same thing has been repeated here. But this is not a mere repetition. In the verses of Surah Al-Baqarah, it was said when no war had yet taken place between the Muslims and the Jews. In this Surah it was reiterated at the time when after several battles their power in Arabia had been finally and absolutely crushed. These battles and their results proved by experience and observation that what had been said in Surah Al-Baqarah was correct. In Al-Madinah and Khaiber, the Jewish strength was much superior to that of the Muslims both in numbers and in resources. Then they had the pagans of Arabia and the hypocrites of Al-Madinah also as their allies who were bent upon wiping out the Muslims. But in spite of this great disparity in numbers the

Muslims overwhelmed the Jews mainly because they were least afraid of dying for the cause of Allah. They were rather fond of it, and would enter the battlefield fully prepared to embrace death. For they believed that they were fighting in the way of God and had complete faith that the one who fell martyr in His way would be blessed with Paradise. Contrary to this, the Jews were not prepared to fight and lay down their life for any cause, neither the cause of God, nor the cause of their nation nor for their own self, properties and honor. They only loved to live, in whatever way or fashion it be. This had made them cowardly.

وَ لَا يَتَمَنَّوْنَهٗۤ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝٧

(62:7) But they shall never wish for death because of the (evil) deeds they have committed. (13) Allah is well aware of these evil-doers.

(13) In other words, their flight from death is not without a reason. Whatever they may say, their conscience is fully aware of how they are behaving towards Allah and His religion and what consequences can be expected of the misdeeds they are committing in the world. That is why they are afraid to appear at the court of God.

قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨

(62:8) Tell them: “The death from which you flee will certainly overtake you. Then you will be returned to Him Who fully knows what is hidden and what is manifest. Thereupon He will let you know all that you used to do.”

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَ ذَرُوا الْبَيْعَ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝٩

(62:9) Believers, when the call for Prayer is made on Friday, (14) hasten to the remembrance of Allah and give up all trading. (15) That is better for you, if you only knew.

(14) Three things in this sentence are particularly noteworthy:

(1) That call to the Prayer is mentioned here.

(2) That the mention is of the call to such a Prayer as has to be performed particularly only on Fridays.

(3) That these things have not been mentioned so as to suggest that the call is to be made for the Prayer and a particular Prayer is to be performed on Friday, but the style and context clearly show that the call to the Prayer and the particular Prayer were both already being performed and practiced on Friday.

The people, however, were being negligent in that on hearing the call to the Prayer. They would not hasten to it but would remain occupied in their worldly activities and trade and business transactions. Therefore, Allah sent down this verse to make the people realize and appreciate the importance of the call and the Prayer and to exhort them to hasten to perform it as a duty. If these three things are considered deeply, they prove this absolute truth that Allah enjoined on the Prophet (peace be upon him) certain commands which were not revealed in the Quran, and these commands were also as obligatory as those revealed in the Quran itself. The call to the Prayer is the same as adhan which is being called the world over five times daily in every mosque. But neither its words have been stated anywhere in the Quran nor the method of calling the people to the Prayer has been taught. Its method was prescribed by the Prophet (peace be upon him). The Quran has only confirmed it twice, here and in Surah Al-Maidah, Ayat 58. Likewise, this particular Prayer of Friday, which the Muslims of the entire world are performing has neither been enjoined in the Quran nor its time and method of performance described anywhere. This was also prescribed by the Prophet (peace be upon him), and this verse of the Quran was revealed only to stress its importance and obligatory nature. In spite of this express argument anyone who claims that the Shariah commandments are only those which have been stated in the Quran, is not in fact a denier of the Sunnah but of the Quran itself.

Before proceeding further, let us understand a few other things also about Jumuah (the Friday congregational Prayer):

(1) Jumuah is an Islamic term. In the pre-Islamic days of ignorance the Arabs called it the Arabah day. In Islam when it was declared as a congregational day of the Muslims, it was re-named as Jumuah. Although according to the historians, Kab bin Luayy, or Qusayy bin Kilab, also had used this name for this day, for he used to hold an assembly of Quraish on this day (Fath-al-Bari), yet by this practice the ancient name did not change, and the common Arabs continued to call it the Arabah Day. The real change took place when Islam gave it this new name.

(2) Before Islam, setting aside of a day in the week for worship and regarding it as an emblem of the community was prevalent among the followers of the earlier scriptures. Among the Jews the Sabbath (Saturday) had been fixed for this purpose, because on this day Allah had delivered the children of Israel from the bondage of the Pharaoh. In order to distinguish themselves from the Jews the Christians took Sunday as their distinctive emblem. Although it had neither been enjoined by the Prophet Jesus (peace be upon him) nor mentioned anywhere in the Gospel, yet the Christians believe that after his death on the Cross the Prophet Jesus (peace be upon him) had risen from the grave on this day and ascended to heaven. On this very basis the later Christians ordained it as the day of worship, and then in 321 A.D. the Roman Empire instituted it as a holiday by decree. In order to distinguish its community from both these communities, Islam adopted Friday as the day of collective worship as against Saturday and Sunday.

(3) It is known from the tradition reported by Abdullah bin Masud and Abu Masud Ansari that the Friday congregational Prayer had been enjoined on the Prophet (peace be upon him) some time before the Hijrah in Makkah itself. But at that time he could not act on it, for in Makkah it was not possible to perform any worship collectively. Therefore, he sent a written instruction to the people who had emigrated to Al-Madinah before him that they should establish the Friday congregational Prayer there.

Thus, Musab bin Umair, the leader of the earliest emigrants, offered the first Friday Prayer at Al-Madinah with 12 followers. (Tabarani, Daraqutni). Kaab bin Malik and Ibn Sirin have reported that even before this the Muslims of Al-Madinah had decided mutually, on their own initiative, that they would hold a collective service on one day in the week. For this purpose they had selected Friday as against the Sabbath of the Jews and Sunday of the Christians, and the first Friday Prayer was led by Asad bin Zurarah at the place of Bani Bayadah and 40 Muslims participated in it. (Musnad Ahmad Abu Daud, Ibn Majah, Ibn Hibban, Abd bin Humaid, Abdur Razzaq, Baihaqi). This shows that the Islamic taste and trend at that time was itself demanding that there should be a day on which maximum number of Muslims should gather together and worship collectively. And this was also a demand of the Islam itself that it should be a day other than Saturday and Sunday so that the symbol of the Muslim community should be distinctive from the emblems of the Jewish and the Christian communities. This was a wonderful manifestation of the Islamic trends and tastes of the Prophet's companions that many a time it so happened that even before a thing was enjoined their taste proclaimed that the spirit of Islam demanded its introduction.

(4) The establishment of the Friday congregational Prayer was one of the earliest things that the Prophet (peace be upon him) did after his emigration to Al-Madinah. After leaving Makkah he reached Quba on Monday and stayed there for four days. On the fifth day, which was a Friday, he preceded to Al-Madinah. On the way at the place of Bani Salim bin Auf, time came for the Friday Prayer and he performed the first Friday congregational Prayer at this very place. (Ibn Hisham).

(5) The time appointed by the Prophet (peace be upon him) for this Prayer was after the declining of the sun, the same time which is for the Zuhr Prayer. The written instruction that he had sent to Musab bin Umair before the hijrah was: Seek nearness to Allah by means of two rakahs of the Prayer when the sun declines after midday on Friday. (Daraqutni). This same instruction he gave orally after hijrah as well as practically led the Friday Prayer at the same time. Traditions on this Subject have been related on

the authority of Anas, Salamah bin Akwa, Zubair bin al- Awwam, Sahl bin Saad, Abdullah bin Masud, Ammar bin Yasr and Bilal in the collection of Hadith, saying that the Prophet (peace be upon him) used to perform the Friday Prayer after the declining of the sun: (Musnad Ahmad Bukhari, Muslim, Abu Daud, Nasai, Tirmidhi).

(6) This is also confirmed by his practice that on this day the Prophet (peace be upon him) led the Friday congregational Prayer instead of the Zuhr Prayer, and this Prayer consisted of two rakahs and he gave the Sermon before it. This was the only difference between the Friday Prayer and the Zuhr Prayer on other days. Umar says: According to the command enjoined by the tongue of your Prophet (peace be upon him) the traveler's Prayer consists of two rakahs, the Fajr Prayer consists of two rakahs, and the Friday Prayer consists of two rakahs. This is the complete, not the shortened Prayer and the Friday Prayer has been shortened only because of the Sermon.

(7) The call to the Prayer that has been mentioned here implies the call that is made just before the Sermon, and not the call that is made much before the Sermon to announce that the prayer time has begun. There is a tradition in the Hadith from Saaib bin Yazid to the effect that in the time of the Prophet (peace be upon him) there used to be only one call that was made after the Imam (leader in Prayer) had taken his seat on the pulpit. The same practice also continued in the time of Abu Bakr and Umar. When population increased in the time of Uthman, he ordered another call to be made in the bazaar of Al- Madinah at his house, Az-Zaura. (Bukhari, Abu Daud, Nasai, Tabarani).

(15) In this command remembrance implies the Friday sermon, for the first thing that the Prophet (peace be upon him) used to do after the call was to deliver the sermon, and he always led the Prayer after delivering the sermon. Abu Hurairah has reported that the Prophet (peace be upon him) said: The angels on Friday go on writing down the names of the people as they arrive. Then, when the Imam comes out to deliver the sermon, they stop writing the names and turn their attention to the remembrance (i.e. the sermon). (Musnad Ahmad, Bukhari, Muslim, Abu Daud,

Tirmidhi, Nasai). This Hadith also shows that the remembrance implies the sermon. The exhortation of the Quran itself points to the same thing. First, it says: Hasten to the remembrance of Allah; then a little below it says: Then, when the Prayer is over, disperse in the land. This shows that on Friday the order of the service is that first there is the remembrance of Allah and then the Prayer. The commentators also agree that remembrance either implies the sermon, or the sermon and the Prayer both.

Using the word dhikr-Allah for the sermon by itself gives the meaning that it should contain themes relevant to the remembrance of Allah. For instance, praising and glorifying Allah, imploring Him to bless His Messenger (peace be upon him), exhorting and instructing the audience to obey His commands and follow His Shariah, commending His pious and righteous servants, etc. On this very basis, Zamakhshari writes in al-kashshaf: Praising the wicked and tyrannical rules in the Friday Sermon, or mentioning their names and praying for them, has nothing to do with the remembrance of Allah; this would be the remembrance of Satan.

Hasten to the remembrance of Allah does not mean that one should come to the mosque running, but it means that one should make haste for it. The commentators also agree on this very meaning. Hastening, according to them means that on hearing the call one should immediately start making preparations to attend the mosque. The Hadith even forbids coming to the mosque for the Prayer running. Abu Hurairah has reported that the Prophet (peace be upon him) said: When the Prayer has begun, one should come walking to it with calm and dignity, and not running. Then, one should join in whatever remains of the Prayer, and should make up whatever he has missed independently later. In Sihah Sittah, Abu Qatadah Ansari says: Once we were offering the Prayer under the leadership of the Prophet (peace be upon him) when suddenly we heard some people coming to join the Prayer running. When the Prayer was concluded, the Prophet (peace be upon him) asked: What was the noise about. They replied; We came running for the Prayer. The Prophet (peace be upon him) said; Don’t do that, whenever you

come for the Prayer, come with calm and dignity. Join behind the Imam in whatever remains of the Prayer, and make up whatever you have missed independently. (Bukhari, Muslim). Leave off your trading also includes every other worldly activity and business which prevents one from getting ready for the Prayer with full attention and care. Buying and selling has been particularly forbidden, for commerce flourishes on Fridays. People from the surrounding areas gather together at a central place, the merchants also arrive with their merchandise, and the people become occupied in buying the necessities of daily use. The prohibition however is not restricted only to buying and selling, but it applies to all other occupations as well. And since Allah has forbidden these, jurists of Islam agree that after the call has been sounded for the Friday Prayer all forms of trade, business and worldly occupation become forbidden.

This command absolutely confirms the obligatory nature of the Friday Prayer. In the first place, the exhortation to hasten for it after one has heard the call is by itself a proof of its being obligatory. Then, the prohibition of a lawful thing like trade and business at the time of the Prayer also shows that it is obligatory in nature. Moreover, the elimination of the obligatory Zuhr Prayer on Friday and its being replaced by the Friday Prayer is a clear proof that it is obligatory in nature. For, an obligatory duty becomes eliminated only when the duty replacing it is more important. This very thing has been supported in many Ahadith in which the Prophet (peace be upon him) exhorted the Muslims in most emphatic words to attend the Friday Prayer and has declared it in clear words to be obligatory. Abdullah bin Masud has reported that the Prophet (peace be upon him) said: I feel I should ask somebody to stand in my place to lead the Prayer, and I myself should go and set fire to the houses of the people who do not come for the Prayer. (Musnad Ahmad, Bukhari). Abu Hurairah, Abdullah bin Abbas and Abdullah bin Umar say: We heard the Prophet (peace be upon him) say this in the Friday Sermon: The people should refrain from giving up the Friday Prayer; otherwise Allah will seal up hearts and they will become totally heedless. (Musnad Ahmad, Muslim, Nasai). From the traditions reported by Abu al-Jad Damri, Jabir bin Abdullah and Abdullah bin Abi Aufa

from the Holy Prophet one comes to know that Allah seals up the heart of the person who abandons three Friday Prayers, one after the other, without a genuine reason and lawful excuse. Rather, in one tradition the words are to the effect: Allah turns the heart of such a one into the heart of a hypocrite. (Musnad Ahmad, Abu Daud, Nasai, Tirmidhi Ibn Majah Darimi, Hakim, Ibn Hibban, Bazzar, Tabarani in al-Kabir. Hadrat Jabir bin Abdullah says that the Prophet said: From today till Resurrection the Friday Prayer is obligatory on you. Allah will neither bless nor set right the condition of the one who abandons it disregarding it or considering it an ordinary thing. Note it well: the Prayer of such a one will be no prayer at all, his zakat will be no zakat at all, his Hajj no Hajj, his fasting no fasting, and no good done by him will be good, until he repents. Then, for the one who repents, Allah is Most Forgiving. (Ibn Majah, Bazzar). Another tradition, which is very close in meaning to this has been cited by Tabarani in Auset from Ibn Umar. Furthermore, there are many traditions in which the Prophet (peace be upon him) has declared the Friday Prayer as obligatory in clear words. Abdullah bin Amr bin al-Aas has related that the Prophet (peace be upon him) said: The Friday Prayer is obligatory on every person who hears the call to it. (Abu Daud Daraqutni). Jabir bin Abdullah and Abu Saeed Khudri say that he said in a Sermon: Know that Allah has enjoined the Friday Prayer as a duty on you. (Baihaqi). However, He has exempted the women, children, slaves, the sick and the travelers from this duty. Hafsah has reported that the Prophet said: Attendance at the Friday Prayer is obligatory on every adult male. (Nasai). Tariq bin Shihab’s tradition contains this saying of the Prophet (peace be upon him): The Friday congregational Prayer is obligatory on every Muslim except the slave, women, children and the sick. (Abu Daud, Hakim). In the tradition of Jabir bin Abdullah, his words are to the effect: Friday Prayer is obligatory on the person who believes in Allah and the Last Day unless it is a woman, or a traveler, or a slave, or a sick man. (Daraqutni, Baihaqi). On account of these very exhortations of the Quran and the Hadith the entire Ummah is agreed that the Friday congregational Prayer is of obligatory nature.

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ١٠

(62:10) But when the Prayer is ended, disperse in the land and seek Allah's Bounty, (16) and remember Allah much (17) so that you may prosper. (18)

(16) This does not mean that after the Friday is over, it is obligatory to go in search of livelihood, but it only implies permission. As it was ordered to stop all worldly business as soon as the call was made for the Prayer, so it is allowed that after the Prayer is over, the people may dispose and resume or pursue whatever occupation or business they may like. It is just like the prohibition of hunting in the state of ihram, but after ihram is put off, one is told to hunt. (Surah Al-Maidah, Ayat 2). That does not mean that one must hunt, but that one may hunt if one so likes. Or, for instance, in Surah An-Nisa, permission to marry more than one wife has been given, saying: Marry two or three or four women whom you choose. Here, although the verb is in the imperative mood, no one has taken it in the meaning of a command. This gives the principle that the imperative form of the verb does not always imply an obligation or command. It sometimes implies the permission and sometimes exercise of choice or preference. The context determines where it implies the command, where the permission and where Allah’s approval of the act, and not that the act is obligatory. Immediately after this very sentence itself, it has been said: And remember Allah much. Here also the verb is in the imperative mood, but obviously it implies exercise of one’s choice and not that it is a duty or compulsion.

Here, another thing worthy of mention is that although in the Quran, Friday has not been declared a public holiday like the Jewish Sabbath and the Christian Sunday, yet no one can deny that Friday is a symbol of the Muslim community precisely in the same way as Saturday is a Jewish and Sunday a Christian symbol. And if declaring a day in the week a public holiday be a cultural necessity, then just as the Jews naturally select Saturday for it and the Christians Sunday, so a Muslim (if he has any Islamic feeling) will necessarily select only Friday for this purpose. The

Christians did not even hesitate to impose their Sunday on some other countries where Christian population was negligible. When the Jews established their state in Palestine, the first thing they did was to announce Saturday as the weekly holiday instead of Sunday. In pre-partitioned India one conspicuous distinction between British India and the Muslim states was that in one part of the country Sunday was observed as a closed holiday and in the other Friday. However, where the Muslims lack Islamic values, they hold to Sunday even after attaining to sovereign power as we see in Pakistan. In case of excessive westernization, Friday is replaced by Sunday as the weekly holiday as was done by Mustafa Kamal in Turkey.

(17) Remember Allah much: Do not forget Allah even when you are otherwise occupied, but remember Him under all circumstances and remain conscious of Him at all times. (For explanation, see (E.N. 63 of Surah Al-Ahzab).

(18) At several places in the Quran, after giving an instruction or an admonition or a command words to the effect: “perhaps you achieve success” or “perhaps you may be shown mercy” have been used. The use of “perhaps” on such occasions does not mean that Allah, God forbid, is entertaining a doubt, but it is in fact a royal style of address. It is just like a kindly master’s giving out hope to his servants to continue doing their best so that they may achieve and win the desired goal and reward, It contains a subtle promise which fills the servant with hope and he carries out his duties and obligations with enthusiasm.

As the commands pertaining to the Friday congregational prayer come to an end here, it would be useful to give a resume of the injunctions that the four schools of juristic thought have derived from the Quran, the Hadih, traditions of the companions of the Prophet (peace be upon him) and the general principles of Islam.

According to the Hanafi school of thought, the time for the Friday Prayer is the same as for Zuhr Prayer. The Friday Prayer can neither be held before it nor after it. Business and trade

become forbidden with the first call to the Prayer and not with the second call which is made after the Imam has taken his place on the pulpit, for the words of the Quran in this regard are explicit and definite. Therefore, whichever call is made for the Friday Prayer after the declining of the sun when the Prayer time begins, the people should stop conducting business on hearing it. However, if a person has made a bargain at that time, it will not be void, but will only be a sin. The Friday Prayer cannot be held in every settlement but only in the misr- Jami which has been defined as a large town or city where there are market places, adequate security arrangements, and which has large enough population so that if all the people upon whom attendance at the Friday Prayer is obligatory gather together, they should be too many for the principal mosque to hold. The people who live outside the city will have to offer the Prayer in the city only in case the call to the Prayer reaches them, or if they live within six miles of the city. The Prayer may not necessarily be held in the mosque, it may also be held in the open field and also on a ground which is outside the city but a part of it. The Friday Prayer can be validly held only in a place where any and every person may come to attend it without any hindrance. It will not be valid if it is held in a restricted place where every person is not allowed to join in no matter how many people may gather together. For the Prayer to be valid there should at least be three men (according to Imam Abu Hanifah beside the imam, or two men including the imam (according to imams Abu Yusuf and Mohammad), upon whom it is obligatory to attend the Friday Prayer. A person will be exempt from the Prayer if he is on a journey, or is so ill that he cannot walk to attend it, or is disabled of both the legs, or is blind (but according to Imam Abu Yusuf and Imam Muhammad, a blind person will be exempt from the Prayer duty only in case he does not find a man who can take him along for the Prayer), or he apprehends a danger to his life and honor, or an unbearable financial loss from a tyrant, or it is raining heavily and there is slush and rainwater on the way, or he is a prisoner. For the prisoner and the disabled, it is undesirable that they should perform the Zuhr Prayer on Friday in congregation. For those also who have missed the Friday Prayer it is undesirable to perform the Zuhr Prayer collectively, The sermon is one of the

pre-requisites of the Friday Prayer to be valid, for the Prophet (peace be upon him) never performed the Friday Prayer without the sermon. The sermon must necessarily precede the prayer, and there should be two sermons. From the time the Imam steps towards the pulpit for the sermon, every kind of speech becomes forbidden till he brings it to an end; no prayer may be performed during it, whether one can hear the imam at the place where one is sitting or not. (Hedayah, Al-Fath ul-Qadir; al-Jassas: Ahkam al-Quran; Al-Fiqh alai-Madhahib al-Arbah; Umdat al-Qari).

According to the Shafeis, the time of the Friday Prayer is the same as of the Zuhr Prayer. Trade and business become forbidden and hastening to the remembrance of Allah becomes obligatory from the time the second call is sounded, i.e. the call which is sounded after the imam has taken his place on the pulpit. However, if a person carries out a transaction at this time, it does not become void. The Friday Prayer can be held in every such settlement among the permanent residents of which there are 40 such men upon whom it is incumbent to perform the Prayer. Attendance at the Friday Prayer is obligatory for those people of the suburbs whom the call may reach. The Friday service must be held within the bounds of the settlement, but it may not necessarily be held in the mosque. Thus, it is not obligatory for nomadic peoples who live in tents in the desert. For the Prayer to be valid there should at least be 40 such men including the imam in the congregation upon whom the Prayer is incumbent. A person would be exempt from the Prayer if he is on a journey, or intends to stay at a place for four or less than four days provided that the journey is lawful, or he is old or sick and cannot go to attend the Prayer even by a conveyance, or is blind and does not find a man who can take him along for the Prayer, or apprehends danger to life or property or honor, or is a prisoner provided that this imprisonment has not been caused by his own crime. There should be two sermons before the Prayer. Although it is according to the sunnah to sit quiet during the sermon, yet speech is not forbidden. For the person who is sitting close to the imam so that he can hear the sermon, speech is disapproved, but he can respond to a greeting, and can recite prayer on the Prophet (peace be upon him) aloud when he hears his name

being mentioned. (Mughni al-Muhtaj Al-Fiqh alal- Madhahib al-Arbah).

According to the Malikis, the Friday Prayer time begins from the declining of the sun and lasts till such time in the evening that the sermon and the Prayer can be concluded before sunset. Business transactions become forbidden and hastening becomes obligatory with the second call. If a transaction takes place after it, it would be void and sinful. The Friday Prayer can be held in the settlements, residents of which live in permanent houses and do not migrate in the summer or the winter, and whose needs and requirements are met in the same settlements, and who can defend themselves on the basis of their strength. In temporary dwelling places the Friday Prayer cannot be established even though many people may be staying there and staying for long periods. Attendance at the Prayer is obligatory for the people who live within three miles of the settlement where the Prayer is held. The Prayer can be held only in the mosque, which is inside the settlement or adjoining it, and the building of which is not inferior to the houses of the common residents of the place. Some Malikis have also imposed the condition that the mosque should be roofed, and arrangements for offering collective Prayer five times daily should also exist in it. However, the better known view of the Malikis is that for the Prayer to be valid the mosque's being roofed is no pre-requisite. The Friday Prayer can also be held in a mosque which has been built only for the Friday Prayer and no arrangements exist in it for the five daily Prayers. For the Prayer to be valid there must at least be 12 other men, apart from the imam, in the congregation upon whom the Friday Prayer is incumbent. A person would be exempt from it if he is on a journey, or intends to stay for less than four days at a place during the journey, or is so ill that he cannot come to the mosque, or has an ailing mother or father, or wife, or child, or he is nursing a stranger who has nobody else to nurse him, or has a close relative who is seriously ill, or at the point of death, or apprehends an unbearable loss to property, or a danger to his life or honor, or is hiding from fear of imprisonment or punishment, provided that he is a wronged and oppressed person, or it is raining heavily and there is slush and rainwater on the way, or the

weather is oppressive due to excessive heat or cold. The Prayer has to be preceded by two sermons; so much so that if the sermon is given after the Prayer, the Prayer has to be repeated, and the sermons must necessarily be delivered inside the mosque. It is forbidden to offer a voluntary Prayer after the imam has stepped towards the pulpit, and to talk when the sermon has begun, even if one is not hearing it, However, if the imam indulges in meaningless and absurd things in the sermon, or uses abusive language for a person who does not deserve it, or starts praising a person for whom praise is unlawful, or starts reciting something irrelevant to the sermon, the people have the right to protest. Furthermore, it is reprehensible that a prayer be made in the sermon for the temporal ruler, unless the imam apprehends danger to his life. The imam must necessarily be the same person who leads the Prayer; if another person than the one who gave the sermon led the Prayer it would be void. (Hashiyah ad-Dusuqi ila-sh-Sharh al-Kabir, Ibn Arabi, Ahkam al-Quran; Al-Fiqh alal-Madhahib al- Arba'h).

According to the Hanbalis, the Friday Prayer time begins when the sun has risen about a spear's length high and lasts till the beginning of the Asr Prayer time in the afternoon, but performing the Prayer before the declining of the sun is just permissible but after it obligatory and meritorious. Business transactions become forbidden and hastening to the Prayer becomes obligatory with the second call, A transaction contracted after it has no effect in the law. The Prayer can be held only at a place where 40 men on whom the Friday Prayer is incumbent have permanently settled in houses (and not in tents) and are not nomadic tribesmen. For this purpose, it will not make any difference if the houses of the settlement or its different parts are scattered or compact; if their combination is called by one name, it will be one settlement even if its different parts are miles apart. Attendance at the Prayer will be obligatory for the people who live within three miles of the settlement. The congregation should consist of 40 men including the imam. The Prayer may not necessarily be performed in the mosque; it may be performed in the open as well. A person will be exempt from it if he is on a journey and intend to stay in the settlement for four or less than

four days, or is so ill that he cannot come to the mosque even by a conveyance, or is blind unless he can grope his way to the mosque; (it is not obligatory for the blind man to come for the Prayer with another man's help), or he is prevented by extreme weather or heavy rain or slush and rainwater, or he is hiding to escape persecution or apprehends danger to life or honor, or fears an unbearable financial loss, The Prayer should be preceded by two sermons. The person who is sitting so close to the imam that he can hear him, is forbidden speech; however, the one sitting far away, who cannot hear the sermon, can speak. The people have to sit quiet during the sermon whether the person delivering the sermon is a just man or an unjust man. If Eid falls on a Friday, the people who have performed the Eid Prayer will be exempt from the Friday Prayer. In this matter, the viewpoint of the Hanbalis is different from that of the other three Imams. (Ghayat al-Muntaha; Al-Fiqh alal-Madhahib al-Arbah).

All jurists agree that if the person upon whom the Friday Prayer is not incumbent, joins in the Prayer, his Prayer would be valid, and he would be absolved from the Zuhr Prayer.

وَ اِذَا رَاَ و ا تِجَارَۃً اَو لَوۡا نفَضُّوۡۤا اِلَیۡہَا وَ تَرَکُوۡکَ قَآئِمًا ؕ قُلۡ مَا عِنۡدَ
اللّٰہِ خَیۡرٌ مِّنَ اللَّہۡوِ وَ مِنَ التِّجَارَۃِ ؕ وَ اللّٰہُ خَیۡرُ الرّٰزِقِیۡنَ ﴿۱۱﴾

(62:11) Yet no sooner than they saw some trading or amusement, they flocked to it and left you standing by yourself. (19) Tell them: "That which is with Allah is far better than amusement and trading. (20) Allah is the Best Provider of sustenance." (21)

(19) This is the incident because of which the commandments pertaining to the Friday congregational Prayer have been enjoined in the preceding verses. Its narrative as related in the collections of Hadith, on the authority of Jabir bin Abdullah, Abdullah bin Abbas, Abu Hurairah, Abu Malik, and Hasan Basri, lbn Zaid, Qatadah and Muqatil bin Hayyan is as follows: A trade caravan from Syria arrived in Al-Madinah right at the time of the Friday Prayer and its people started playing their drums to announce their arrival. The Prophet (peace be upon him) at that time was delivering the sermon, Hearing the drum the people in the

congregation became impatient and rushed out towards Baqi where the caravan had halted, except for 12 men. The most authentic tradition in this narrative is of Jabir bin Abdullah, which has been related by Imam Ahmad, Bukhari, Muslim, Tirmidhi, Abu Uwanah, Abd bin Humaid, Abu Yala and others through reliable channels. The only diversity is that in some traditions it is stated that the incident took place when the Prayer was in progress; in others that it happened when the Prophet was delivering the sermon. However, what appears to be correct when the tradition of Jabir and those of others are read together is that it happened during the sermon. Where Jabir says that it happened during the Friday Prayer, he in fact has used the word Friday Prayer for the combination of the sermon and the Prayer. According to the tradition of Abdullah bin Abbas, seven women had remained behind with 12 men. (Ibn Marduyah). Qatadah says that one woman remained with 12 men, (lbn Jarir, Ibn Abi Hatim). According to the tradition of Daraqutni 40 individuals remained, of Abd bin Humaid 7 individuals and of Farra 8 individuals. But all these are weak traditions. The tradition of Qatadah that such a thing happened thrice is also weak. (Ibn Jarir). The authentic tradition in this regard is of Jabir, according to which the number of those who remained behind is stated to be 12. Apart from one tradition of Qatadah, all traditions of the other companions and their followers agree that this happened only once. When read together different traditions about those who remained behind show that they included Abu Bakr, Umar, Uthman, Ali, Abdullah bin Masud, Ammar bin Yasir, Salim (slave of Hudhaifah) and Jabir bin Abdullah. The tradition related by Hafiz Abu Yala from Jabir bin Abdullah says that when the people rushed out like that and only 12 companions were left behind, the Prophet (peace be upon him) addressed them, saying: By Him in Whose hand is my life, if all of you had left, and none had remained behind, this valley would have overflowed with fire. A theme resembling this has been cited by Ibn Marduyah from Abdullah bin Abbas and by Ibn Jarir from Qatadah.

The Shiite scholars have used this incident also for taunting and finding fault with the companions. They say that abandoning the sermon and the Prayer by such a large number of the

companions for the sake of worldly gain and amusement is a proof that they preferred the world to the Hereafter. But this is a misplaced objection that can be raised only if one keeps his eyes closed to realities. As a matter of fact, this incident took place just after the migration. At that time, on the one hand, the collective training of the companions was in the initial stages, and on the other, the disbelievers of Makkah had subjected the people of Al-Madinah to a strict economic blockade because of which necessities of life had become scarce in the city. Hasan Basri says that the people at time were starving and the prices had risen abnormally high. (Ibn Jarir). Under such conditions when a trade caravan arrived, the people rushed out to buy things of daily need lest these were sold out before the Prayer was concluded. This was a weakness and error which became suddenly manifest due to insufficient training and severity of the conditions. But whoever sees the sacrifices made by the companions for the cause of Islam afterwards and sees what piety and righteousness they displayed in the matter of worship and dedication and dealings can never dare bring against them the allegation that they preferred the world to the Hereafter unless he himself bears malice against the companions.

However, just as this incident does not support the critics of the companions of the Prophet (peace be upon him), so it also does not support the ideas of those people who cherish exaggerated notions about them and claim that they never committed any error, or if they committed some, it should not be mentioned, for making mention of their error and calling it an error is derogatory and it reduces one’s reverence and respect for them, and its mention goes against the verses of the Quran and the Hadith, which state that the companions are Allah’s favorite people and have already been forgiven all their errors and mistakes. All this is exaggeration for which there is no basis in the Quran and the Hadith. Here, everyone can see for himself that Allah Himself has mentioned the error that happened to have been committed by a large number of the companions, in the Book that will be read by the entire ummah till Resurrection, and in the same Book which speaks of their having been forgiven and being chosen people of Allah. Then in the books of the Hadith and

commentary also details of this error have been described by all scholars, from the companions to the major scholars among the followers of the Sunnah. Does it mean that Allah has made this mention in order to destroy the reverence for the same companions whose reverence and esteem He wants to instill in all our hearts? And does it mean that the companions and their followers and the traditionists and commentators have mentioned these details of this incident because they were unaware of the religious aspect of the matter which these zealots show and describe? And have the people who read Surah Al-Jumuah and study its commentary really lost reverence and esteem for the companions from their hearts? If the answer to each of these questions is in the negative, and it is surely in the negative, then all those exaggerated ideas and notions, which some people express and show in regard to the reverence of the Prophet's (peace be upon him) companions, are erroneous.

The truth is that the companions of the Prophet (peace be upon him) were not supernormal beings: they were only human born in this very world. Whatever they attained, they attained through the persistent training imparted by the Prophet (peace be upon him) over many years. The method of this training as we learn from the Quran and the Hadith was; Whenever a weakness appeared in them, Allah and His Messenger (peace be upon him) turned immediate attention to it, and a program of education and training was established to overcome and eradicate it. In the matter of this very Friday Prayer, we see that when the incident of the trade caravan occurred, Allah sent down this section of the verses of Surah Al-Jumuah to administer warning and teach the etiquette of the Friday Service. Along with this the Prophet (peace be upon him) impressed on the people the importance of the obligatory nature of the service continuously in his sermons as explained in(E.N. 15) above. All these instructions are found in the Hadith in clear words. Abu Saeed Khudri says that the Prophet (peace be upon him) said: Every Muslim must have full bath on Friday, should clean his teeth, put on the best available clothes, and use perfume if possible. (Musnad Ahmad Bukhari, Muslim, Abu Daud, Nasai). Salman Farsi says that the Prophet (peace be upon him) said: The Muslim who has bath on Friday, cleans and

purifies himself as far as possible, applies oil to his hair, or uses perfume if available, and comes to the mosque and takes his place without disturbing others, then offers the (voluntary) Prayer that Allah has destined for him, then listens quietly when the imam speaks, he will have his sins and errors committed since the previous Friday forgiven. (Bukhari, Musnad Ahmad). Traditions containing almost the same theme have been reported by Abu Ayub Anati, Abu Hurairah and Nubaishat alHudhali also from the Prophet (peace be upon him). (Musnad Ahmad, Bukhari, Muslim, Abu Daud, Tirmidhi, Tabarani). Abdullah bin Abbas says that the Prophet said: The person who speaks when the imam is delivering the sermon is like the donkey loaded with books, and the person who tells him to keep quiet has also rendered his own Prayer void. (Musnad Ahmad). Abu Huraira says that the Prophet (peace be upon him) said: If on Friday during the sermon you said to a person, keep quiet, you too behaved wrong. (Bukhari, Muslim, Nasai, Tirmidhi, Abu Daud). Traditions closely resembling this have been related by Imam Ahmad, Abu Daud and Tabarani from Ali and Abu ad-Darda. To the person delivering the sermon also the Prophet (peace be upon him) instructed that he should not deliver a lengthy sermon to try the people's patience. His own practice on Friday was that he gave brief sermons and led short Prayers. Jabir bin Samurah says that the Prophet (peace be upon him) would never give a lengthy sermon, he was always very brief. (Abu Daud). Abdullah bin Abi Aufa says: The Prophet's (peace be upon him) sermon used to be shorter than the Prayer, and the Prayer a little longer than the sermon. (Nasai). According to Ammar bin Yasir, the Prophet (peace be upon him) said: The prolongation of the Prayer and the brevity of the sermon are a sign that the Imam has deep insight in religion. (Musnad Ahmad, Muslim). Almost the same theme Bazzar has related from Abdullah bin Masud. All this shows how the Prophet (peace be upon him) taught the people the etiquette of the Friday congregational service till it began to be performed in the unique manner unknown in the congregational worship of any other people in the world.

(20) This sentence by itself shows what was the nature of the error committed by the companions. God forbid, if it had been

due to any weakness of the faith, or due to giving the world preference over the Hereafter, Allah’s wrath and displeasure and reprimand would have been much severer. But since there was no such weakness, and whatever happened was only due to insufficient training, Allah first taught the people the etiquette of the Friday service, then, after pointing out the error, promised them that the reward they would get with Allah for listening to the sermon and performing the Prayer would be much greater than worldly gains and amusements.

(21) That is, Allah is by far the best of all those providers who become a means of providing sustenance in the world, though only metaphorically. Sentences such as this have occurred at several places in the Quran, At some places Allah has been called the best of Creators, at others the best of Forgivers, the best of Rulers, the best of those who show mercy, or the best of Helpers. At all these places the reference of providing, creating, forgiving, showing mercy and offering help to the creatures is metaphorical, and to Allah real. It means that Allah is the best Provider, Creator, Forgiver, Helper and Bestower of Mercy of all those who appear to be giving you wages and means of sustenance, or who appear to be making things by their skill and workmanship, or who seem to be pardoning the errors of others, or showing mercy and helping other in this